

THE JOURNAL OF

SCIENTOLOGY

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JOURNAL MOVES TO PHILADELPHIA

Letters to the Editor:

"Who is next?" Chicago, Philadelphia, London, etc.??? Is Dianetics and Scientology supposed to follow the fate that the M. D.'s and frustrated psychiatrists (?) had predicted for it to slowly fade away and die like all the other small time cults have?

"And yet I wonder. Are all of L. Ron Hubbard's realities based on actual experiences and results, or is it all a false reality about MEST and theta clears??? I had planned taking the HCA course, but I wonder...how long will it be before he closes shop too?"—D. A. D., DC, Chicago, Ill.

"Prior to now the only knowledge that I had of Dianetics was first through Hubbard's article in a science fiction magazine that I accidentally came across on board ship. I was later able to obtain his book that was published through Hermitage House. I have read it through several times, and even though that is as far as I have gone I am absolutely convinced of the validity of the Science of Dianetics and can follow quite clearly the origin of the philosophy. I can only wonder that a similar science had not been developed long ago. It seems, however, that philosophers spend most of their time and energies in refuting one another rather than in constructive thinking."—John M. Hamilton, Baltimore, Md.

"Mrs. D— is really doing fine. Whenever she gets a pain now, she just mocks up her body and cusses it. Her tone is well up and I'm sure with Self Analysis she will be tops."—Mr. D., North Adams, Mass.

"8-80 was of great interest to me. I have followed Hubbard's developments from the beginning and I still think his is the right idea. I have learned more about human behavior from his books than I have in my four years in college as a psychology major."—Wayne Moore, Fresno, Calif.

"Sometime ago I purchased a copy of your book, Dianetics, and found it a very interesting book. Certainly there is much need for this understanding in the world today and I feel you are doing a great service to mankind. I, for one, appreciate your efforts."—Mrs. Herman Vaughn, Jackson, Mich.

"Twice, using all existing procedures (up to 1953), I have gotten up out of bed and walked

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The Journal of Scientology with this issue moves to Philadelphia, Pennsylvania, and continues, uninterrupted, its publication by the Hubbard Association of Scientologists in the Eastern center of that organization.

First begun seven months ago in Phoenix, Arizona, where the Hubbard Association of Scientologists maintained at that time its publication office, the Journal of Scientology has grown into proportions too formidable for the limited winter-resort facilities of Arizona.

This has also been found to be the case for other publications of Dianetics and Scientology; only the co-operation and speed of George Petersen in Phoenix made it possible to keep up at all with publishing demands of the science.

Not a small factor in this is the steamship connection between London and Philadelphia, for British books on the subject are in demand in America and American publications are in demand in Great Britain. Even by airliner it was not possible to ship rapidly to Phoenix, for the nearest port of entrance was Nogales, Mexico, which had remarkably limited airline facilities. Now, with the publications centered in Philadelphia, it is possible to interchange with British publications with considerable ease.

The largest reason, however, for the removal of the journal to Philadelphia is due to the fact that Philadelphia, Pennsylvania, is the largest and oldest publishing center in the U. S. It might be said that the publishing business in America began with Benjamin Franklin in Philadelphia, for, aside from a few odd colonial newspapers, no serious publication was attempted earlier than this according to the Philadelphia Chamber of Commerce.

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NOTICE TO SUBSCRIBERS AND ADVERTISERS

All new subscriptions and advertising for the Journal of Scientology should be sent to the Hubbard Association of Scientologists, 237•No. 16th Street, Philadelphia 2, Penna.

SPECIAL:

An error in the advertising copy of the last issue told you that you could buy Advanced Procedures and Axioms and the Handbook for Preclears at a greatly reduced rate.

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SCIENTOLOGY

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EDITORIAL

Communication, as we have learned in Dianetics and Scientology, is the very stuff of which life is made. Indeed, some of the most interesting material recently developed by Dr. Hubbard reveals how much of the secret of life there was to be found hidden under the subject of communications.

There are five methods of cutting a communication line. The first and most common of these is the use of what we call "entheta", which is to say enturbulated theta, which would be simply bad news. Too much bad news over a communication line jams it for people will turn it off. The next thing which jams a communication line is too much material. A flood of unevaluated, unimportant material over a communication line will again cause that line to be disregarded. The third thing to upset a communication line is to hide it and make it run along routes which cause it to become so suspect that it is no longer trusted. A fourth method of jamming a communication line is to put material on it which is so complex and needs so much ritual to decode that the line is shunned. The fifth method, of course, is simply to cut it.

Very early the Journal of Scientology was faced with the problem of safeguarding a communication line. This Journal sought to carry to practitioners in the field the best and the latest information available on the development of Scientology. At its very beginning it was necessary to evaluate how it was going to flow on its communication lines. The first thing it did was to put aside entheta. The magazine has been criticized for not blasting back at every lunatic and fool who sought to degrade Scientology, or to make money unscrupulously by pretending to practice Dianetics while practicing voodoo or drug-hypnosis. If this magazine started to do a police job on every lunatic in America, precious little information would get through, and few people would find it valuable. Thus the magazine has cut entheta lines. It cuts them incoming and it cuts them outgoing.

Letters . . .

(Continued from page 1)

without pain for about five minutes. I even bent my ankylosed spine which no one would believe. The ankylosis is not solid calcium as many would believe, the calcium is incidental. The stiffness is due to heavy fields of force held in place. I can feel these forces and dissipate some at these times of successful self processing. These forces are mobile in the sense that they can be moved, spread out, exhausted, etc. But the ridges build up again because the reasons (facsimiles) are still present. However I get rid of them, I must depend on time until shown or understood otherwise. It may take years but I'll do it."—Harry T. McCann, Brunswick, Ohio.

"Why does Hubbard coin so many words? In what way, for example, does the word thetan differ in meaning from the word soul? What does the symbol MEST (is it pronounced m-e-s-t or mest?) mean that is not fully expressed by the word universe? Matter, energy, space and time!! What is it? Is there any such thing as space? Could it be what Hubbard calls the Static? I seriously doubt that anyone can demonstrate that space, per se, has any greater reality than that of being merely a convenient mathematical-like abstraction imagined by the mind in order to help it distinguish between blobs of matter.

Although it has erred a time or two in the past by printing material too far advanced for the average practitioner, in the main it has tried not to glut the information line. Glutting a line with data will be even more difficult in the future, for the latest tidings indicate that Scientology has struck a stability, a state which has been in view for the last three months.

One of the main complaints made on hidden communication lines (those lines which don't dare run in the open and which bear the name "grapevine", "rumor"), the magazine carries far too much about Dr. Hubbard. Surprisingly, letters received indicate that we are not carrying enough about Dr. Hubbard, for there is as much as curiosity about what makes him tick and what he is doing as there is about the new material he is developing.

The principal articles of the Journal of Scientology are by Dr. Hubbard for the reason that the Journal carries the most important and reliable information in existence on the subject of Scientology, and it has been our sad, brutal and bitter experience that techniques developed by Joe Blow or some oil company are designed to make money, are released untested, and do not make people well. 85,000 hours of research and an ample and liberal education in Universities and in the world of men stand behind the techniques and material and articles written by Dr. Hubbard.

The Journal of Scientology attempts to be a 12-pass highway of good news.

"I can understand why a person might coin words to fit specifically defined ideas. Such is nothing more nor less than the naming of things. Things in this case being ideas. But what is to be gained if, for example, we rearrange the concept of commerce with the words vehicles, highways, travel and destination and then symbolize it with VHTD? Does this sound silly to you? It does to me.

"I think that the Hubbard Association of Scientologists are mercenary. Why should I think otherwise? What sort of category of ethics obtain when half-baked stupid ill-taught auditors are turned loose on an unsuspecting public with the blessings of a school faculty? How is that I read in your own journal about those persons, ostensibly bonafide H.A.D.'s, almost as if they had engrams oozing out of every pore.

"Hope springs eternal in the breast of man. For this reason I intend to continue my subscription to the Journal of Scientology."—H. T. Horton, San Antonio, Texas.

"The quest of incidents was often a wild goose chase, and as such not conducive to raising oneself on the tone scale. The technique of imaginary incidents is practically a guarantee against stalemate and should work without a hitch."—Edward Renouf, Villa Obregon, Mexico.

"Seven Sundays ago Scientology was fantastic! Unbelievable! Today there's no turning back—Scientology is suddenly more real than 'reality'."—May Garfield, Collingswood, N. J.

That is unique and peculiar amongst news organs or magazines of any kind. It has two reasons for this. One, it wants to keep its line open. And two, everything we are learning in Scientology these days is good news. That this policy has the agreement of our subscribers is attested by the fact that this magazine has grown in terms of subscription to a level where the Journal of Psychiatry has been considerably outdistanced and the Journal of the American Medical Association may be an early victim in the race for readers.

We hope you like our 12-pass highway.

Journal Moves . . .

(Continued from page 1)

Whereas in Phoenix no hard cover bindery was closer than Los Angeles, a city located somewhere south of Hawaii, there are dozens of binderies within a few blocks of the editorial staff.

Publishing has always been a major problem in Dianetics and Scientology. The books written by L. Ron Hubbard have established an all-time record for the sale of such material, and publishers asked to handle it become bewildered and confused as the early birds in Dianetics can easily attest. The remedy for this situation has been the publication by the HAS of its own books.

If your copy of the journal was a week late, it may have been occasioned by the difference of mailing times between Philadelphia and Phoenix.

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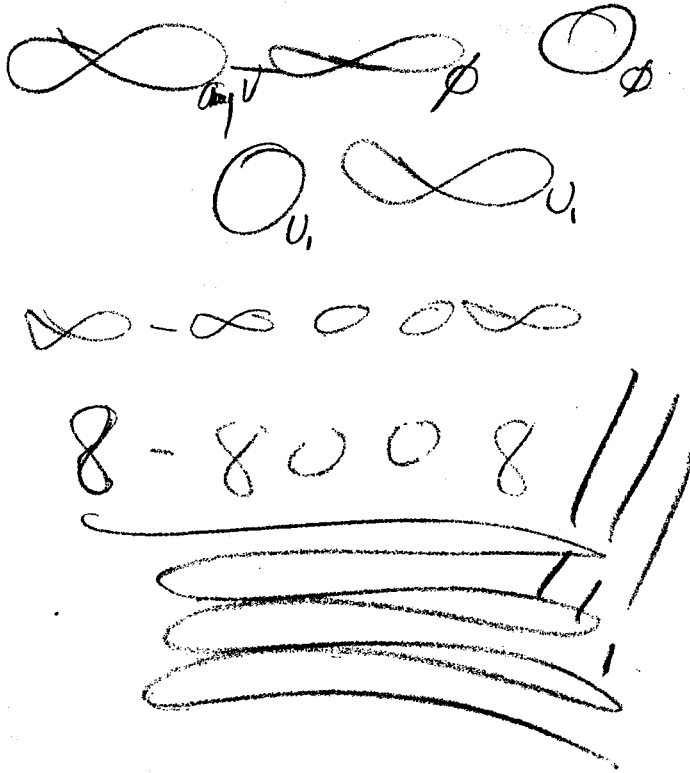


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*From The Lecture Charts of
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THE BEINGNESS OF MAN

(Ed. Note: This article is the first chapter of SCIENTOLOGY 8-8008 by L. RON HUBBARD. Due to an editorial confusion in the last issue, the last chapter was printed of that book.)

Scientology is defined as the science of knowing how to know. It embraces the entire field of knowledge and includes as part of this the human mind, which could be considered as a computer of and vessel for knowledge.

The science has many branches—as would any proper science of knowledge—and these embrace what were designated in the past “the humanities”. Education, criminality, sociology, psychology and other such studies have their proper place in the framework of scientology.

Built on organized axioms, the science more closely resembles an “exact science” such as physics or chemistry or a mathematics such as geometry, for its definitions are precise and from them proceed the resolution of problems which have been of interest to mankind but which, until now, did not have satisfactory solution.

The essence of scientology is its practicality: its application is broad and its results are uniformly predictable. It was designed to “make the able more able”, not to “treat” the psychotic or neurotic or psycho-somatically ill. But its application in the latter, when done by a competent and properly-trained practitioner, form the only thoroughly validated psycho-therapy known to man today, and by its use some 70% of man’s ills may be remedied at a cost of time and money lower than any other similar effort and with a higher effectiveness.

The science falls within the classic definition of sciences and is probably more vigorously organized than other groups of data which bear the designation. It is derived from closely defined axioms which predict phenomena which is then uniformly discoverable in the real universe.

Any study of knowledge could not but be intimately connected with the beingness of man and the earliest axioms of scientology began to predict and the later developments eventually discovered the highest level data so far obtained on the identity and capability of life.

The well-beingness and, indeed, the continued survival of mankind depends

upon an exact knowledge of his own capabilities; and this, more particularly, of his own relationship to knowledge itself.

The basic goal of man which embraces all his activities is apparently survival. Survival might be defined as an impulse to persist through time, in space, as matter and energy.

The impulse to survival is found to contain eight sub-impulses. These are, first, the urge to survive as self; second, the urge to survive through sex in the extension of children; third, the impulse to survive as a group; fourth, the impulse to survive as mankind itself; fifth,

the urge to survive as animal life; sixth, the impulse to survive as the material universe of matter, space and time; seventh, the impulse to survive as a spirit; and eighth, the impulse to survive as what may be called the Supreme Being.

The above sub-impulses are called **dynamics**; combined they form the overall urge towards survival, but each one of itself plays its important role, both in the individual and in the wider sphere named as a part of each impulse. Thus we see the inter-dependency of the individual with the family, with the group, with the species, with life-forms, with the material universe itself, with spirits, and with God; and we see the dependency of each one of these entities upon the individual as a part of it.

The human mind could be conceived to be the recorder, computer and solver of problems relating to survival.

Scientology introduces new and more workable ways of thinking about things. It has found that an absolute is unobtainable; neither zero nor infinity are as themselves discoverable in a real universe, but as absolutes may be posed as symbols, for an abstraction which could be supposed to exist but which does not exist in fact. Therefore, there would be no absolute good and no absolute evil. A thing to be “good” would depend on the viewpoint of the observer, and the same condition would exist for “bad”.

An optimum solution to any problem would be that solution which brought the greatest benefits to the greatest number of dynamics. The poorest solution would be that solution which brought the fewest benefits to the least number of dynamics. And here a benefit would be defined as that which would enhance survival. Activities which brought minimal survival to a lesser number of dynamics and damaged the survival of a greater number of dynamics could not be considered rational activities.

While there could be no absolute right or absolute wrong, a right action would depend upon its assisting the survival of the dynamics immediately concerned; a wrong action would impede the survival of the dynamics concerned.

HART RESIGNS

Alphia Hart, known to the readers of the Journal of Scientology as the “Green Eye-Shade,” has drifted toward greener fields and professional auditing.

Readers in the HAS regret his departure.

Hart has had a long and colorful career in publishing, and an adventurous career as a military correspondent. For many years he was a newspaper publisher in Oklahoma, and, amongst the many incidents of military service, was present in person at the Bikini atom bomb tests.

In Scientology, his appositions are highly valued as the most complete glossary existing, and his fine hand has been seen in many other editorial ways.

One of the early HDA’s, Hart in 1952 became No. 1 to obtain the degree, B. Scn. This was a “swindle” which Hart hugely enjoyed for he had long agitated amongst auditors as to which one was going to get No. 1 B. Scn., and when the time came, since Hart had the numbering system under his own control, he gave it to Alphia Hart.

Photographer, teacher, newspaper editor, overseas correspondent, and one of the few really good experts in Scientology, the efforts and activities of Alphia Hart in the editorial office will be missed, but he is not widely absenting himself from Scientology and readers will be hearing more of him. His next appearance on the scene will be at the Hubbard Foundation in Philadelphia, where he plans to attend the Doctorate Course.

(Continued on next page)

Beingness of Man . . .

(Continued from page 4)

Thought is subdivisible into data. A datum would be anything of which one could become aware, whether the thing existed or whether he created it.

Creativeness could be found to exceed existence itself; by observation and definition it is discoverable that thought does not necessarily have to be preceded by data, but can create data. Imagination can then create without reference to pre-existing states, and is not necessarily dependent upon experience or data and does not necessarily combine these for its products. Imagination could be classified as the ability to create or forecast a future or to create, change or destroy a present or past.

Cause is motivated by the future.

Scientology as it applies to life is seen as a study in statics and kinetics, which is to say a study of the interplay between no motion and all motion, or less motion and more motion.

In thought itself at its highest range, we discover the only true static known. In physics a static is represented as a body at rest, but it is known in physics that a body at rest is yet on equilibrium of forces and is itself in motion if only on the level of molecular motion. A true static would contain no motion, no time, no space and no wavelength. To this static in Scientology is assigned the mathematical symbol **theta**. This designation means solely a theoretical static of distinct and precisely defined qualities with certain potentials.

The all-motion or more-motion kinetic is termed MEST. This word represents the material universe, or any universe. It is combined from the first letters of the four words: matter, energy, space and time.

The interplay between theta and mest result in activities known as life, and causes the animation of living life forms. In the absence of an interplay, the life form is dead.

The beingness of man, by which it is meant homo sapiens, derives its impulse toward thought and action from theta and takes its material form in mest.

Man, homo sapiens, is a composite being of four distinct and divisible actualities: these parts are termed the thetan, the memory banks, the genetic entity and the body.

The thetan, which will be described later in greater detail, has the impulse

of theta itself and can exist in matter, energy, space and time, but derives its impulse from the potential of theta itself and has certain definite goals and behavior characteristics of its own.

The standard memory banks and the reactive memory banks compose the memory banks of homo sapiens. These, in the analogy of an electronic computer, are the file system. The standard banks can be said to contain data of which man is easily and analytically aware and the reactive banks are those which contain stimulus response, experience, the action of which is below the level of his awareness. The content of the reactive banks was received during moments of lessened awareness such as the unconsciousness of early life, in times of weariness, severe pain or heavy emotional stress, such data operating automatically thereafter to command the person without his consent. The standard memory banks are those in which experience is stored for use in the

is directly monitored by the genetic entity in activities such as respiration, heart-beat and endocrine excretions; but these activities may be modified by the thetan.

The human mind could be said to be the primary activity of the thetan with his own memory and ability plus the analytical standard memory banks, modified by the reactive memory banks of the genetic entity, and limited by the mechanical abilities and adaptabilities in action of the body itself.

These four parts of homo sapiens are detachable one from the other.

The personality and beingness which actually is the individual and is aware of being aware and is ordinarily and normally the "person" and who the individual thinks he is, is the thetan; and this awareness can continue, is clarified and is not interrupted by a detachment from the body which is accomplishable by standard processing.

The thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for man and the detachment accomplishes in the sober practice of science the realization of goals envisioned but questionably, if ever, obtained in spiritualism, mysticism and allied fields.

The anatomy of the beingness of man is one of the lesser studies of Scientology where that beingness related only to homo sapiens, for the detachment of the thetan by standard operating procedure is in common practice a simplicity, and it is therefore unrewarding to explore to much greater depths the remaining combination of the standard and reactive banks, the genetic entity and the body, since the last three are a specialized combination. Yet in obtaining the technology necessary to bring about a complete state of beingness of that which a man actually is found to be, provided considerable data and technology in the field of memory recordings, the peculiarities of energy behaviour around and about the body, the history of the evolutionary line, the identity of the genetic entity and much of the construction of the body itself, as well as the construction of the real universe. The bulk of the data which concerns homo sapiens, other than the beingness of the thetan, has been covered adequately earlier and elsewhere.

The beingness of man is essentially the beingness of theta itself acting in the mest and other universes in the accomplishment of the goals of theta and under the determination of a specific individual and particular personality for each being.

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estimation of the effort necessary for survival and are concerned with analytical thought. There is an additional storage of memory itself in a purer form than in these banks, but this memory is contained in the capabilities of the thetan.

The genetic entity is that beingness not dissimilar to the thetan which has carried forward and developed the body from its earliest moments along the evolutionary line on earth and which, through experience, necessity and natural selection, has employed the counter-efforts of the environment to fashion an organism of the type best fitted for survival, limited only by the abilities of the genetic entity. The goal of the genetic entity is survival on a much grosser plane of materiality.

The body itself is a carbon-oxygen engine which runs at a temperature of 98.6 on low combustion fuel, generally derived from other life forms. The body

THE APPOSITIONS OF SCIENTOLOGY

Compiled by Alpha Hart, B.Sc.

TACTILE—The perceptive by which we register the shape and texture of surfaces and compounds.

TECHNIQUE 80—Processing of the MEST body, or genetic entity. This can cover one lifetime, some segment of the whole track, or the whole track—proton, sloth, ape, cave man, etc.—but only the genetic entity's share in that track.

TECHNIQUE 88—Anything that pertains to processing of the theta body can be lumped under Technique 88.

THERMAL—The perceptive by which we can record temperature, or the hotness and coldness of our environment. If the temperature is below our body temperature, we consider it cool or cold; if above, it is warm or hot.

THETA—In Scientology, the **static of life** itself is called theta, and is designated by the eighth letter of the Greek alphabet (an "O" with a diagonal line through it). In other ologies, it has various names—"soul", "spirit", "ego", etc.—and varying degrees and purposes for animating matter.

Theta, although its purpose is to conquer the physical universe, is not subject to the laws of the physical universe; it is concerned wholly with motion, yet has no motion, being a true static without space or time. Theta and thought are similar orders of static; thought, which is concerned wholly with the estimation of effort, manifests through the facsimiles of physical universe entities or actions which have been collected and stored by the mind.

THETAN—The thetan, or theta being, takes over a body only a few days or a week before birth, and abandons it just below apathy when the body has reached the point where it no longer can handle motion.

Although the thetan normally is spoken of as being **IN** the body, it is both inside and outside. Possible analogies would be: The automobile was in the driver, or the thumb was in the silver.

When separated from the body in processing, the thetan, from a distance, can correct anything wrong with his own body, or other bodies, at will.

THOUGHT—Scientology, even to a greater extent than was Dianetics, is built around thought, because thought **IS** the human mind. With thought, you acquire data, analyze it, compare it with other data stored up, and estimate optimum motion necessary for direct action in the immediate or distant future. Establishment of this optimum motion through the correct estimation of effort, therefore, is the basic purpose of reasoning, and the mind has no other concern.

Thought, as an "energy", is **not part** of the physical universe. It can control energy, but has no wave length; it uses matter, but has no mass; is found in space, but has no position; it records time, but is not subject to time. In fact, it is the direct link, the main line of communication, between man and his history, even to his reasons for deciding to BE.

Beginning with this issue, the current subscription rate will be twenty-five cents per single copy and \$3.50 per year.

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Philadelphia 46, Pa.

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MARITAL SCIENTOLOGY

by L. Ron Hubbard

The name of this article could also be "Don't kill your mother-in-law: mock her up!"

The severest criticism that could have been leveled at Dianetics was entirely overlooked by the critics. This is not unusual, for a person, to be a critic, must first have assumed that he could not create anything. It required a certain creative ability to understand what went on early in Dianetics for the marriage and divorce rate was considerably shifted by processing. Fortunately, there were more marriages and more saved marriages than there were divorces, but this did not mean that there weren't divorces.

Husbands and wives who had for years been coming to an explosion point, faced with the technique of Book 1, exploded; in many cases, beyond marital repair. Mis-mated in the first place, grown sour in harness, buckled down by an economic system which could not have been bettered by the Devil himself, it took very little to tip over what would have happened anyway.

One of the most serious parts of this was the husband-wife auditing team situation. Husbands and wives tried to audit each other with too high a percentage of failures.

To understand what takes place in a marriage it is necessary to understand why a husband-wife auditing team is so often unsuccessful, and will, now and then, blow up a marriage. And the answer to this is also the answer to why marriages blow up. The introduction of the factor of co-auditing team into the marriage is the only catalyst necessary to something which will already give trouble.

From now on in these articles, you're going to hear a lot about communication, for the solution of the problems of communication, and the gaining of an understanding of its anatomy has resolved the problem of auditing as well as marriage. Communication, then, is the root of marital success from which a strong union can grow, and non-communication is the rock on which the ship will bash out her keel.

In the first place, men and women aren't too careful "on whom they up and marry". In the absence of any basic training about neurosis, psychosis, or how to judge a good cook or a good wage-earner, that tricky, treacherous and not always easy to identify thing called "love" is the sole guiding factor in the selection of mates. It is too much to expect of a society above the level of ants to be entirely practical about an institution as basically impractical as marriage. Thus, it is not amazing that the mis-selection of partners goes on with such abandon.

There are ways, however, not only to select a marriage partner, but also to guarantee the continuation of that marriage; and these ways are simple: they depend uniformly upon communication.

There should be some parity of intellect and sanity between a husband and wife for them to have a successful marriage. In Western culture, it is expected that the women shall have some command of the humanities and sciences. It is easy to establish the educational background of a potential marriage partner; it is not so easy to gauge their capability on the second dynamic or their sanity.

In the past efforts were made to establish sanity with ink-blots, square blocks and tests with marbles to find out if anybody had lost any. The resulting figures had to be personally interpreted with a crystal ball and then re-interpreted for application.

In Scientology there is a test for sanity and comparative sanity which is so simple that anyone can apply it. What is the communication lag of the individual? When asked a question, how long does it take him to answer? When a remark is addressed to him, how long does it take for him to register and return? The fast answer tells of the fast mind and the sane mind, providing the answer is a sequitur; the slow answer tells of down-scale. Marital partners which have the same communication lag will get along; where one partner is fast and one is slow, the situation will become unbearable to the fast partner and miserable to the slow one. Further, Scientology when applied will be more swiftly active in the case of the fast partner and so the disparity under processing will grow beyond either's ability to cope with the matter.

How to audit a marriage and keep it a marriage is a problem a large number of auditors would like to have answered. It is not too difficult a problem. One simply takes the slow communication lag member of the team and processes that one first, for this will be the harder, longer case. By speeding up the slow one, parity is neared with the fast communication lag partner, and no objection will be offered. If the fast one is chosen for processing, or if both of them enter processing at the same time, the ratio will not be neared but widened and a marital breach will ensue.

The repair of a marriage which is going on the rocks does not always require the auditing of the marriage partners. It may be that another family factor is in the scene. This may be in the person of a relative such as the mother-in-law. How does one solve this factor without using a shotgun? This, again, is simple. The mother-in-law, if there is trouble in the family, is responsible for cutting communication lines or diverting communication. One or the other of the partners, then, is cut off the communication channel on which he belongs. He senses this and objects strenuously to it. Under processing particular attention should be given to rehabilitating his sense of being on communication lines.

Jealousy is the largest factor in breaking up marriages. Jealousy comes about because of the insecurity of the jealous person and the jealousy may or may not have foundation. This person is afraid of hidden communication lines and will do anything to try to uncover them. This acts upon the other partner to make him feel that his communication lines are being cut, for he thinks himself entitled to have open communication lines, whereas his marital partner insists that he shut many of them. The resultant rows are violent as represented by the fact that where jealousy exists in a profession such as acting, insurance companies will not issue policies—the suicide rate is too high.

A person who is jealous has something wrong on the subject of communications and, in selecting the partner to be processed first, the auditor should select the jealous person.

Rapidity of communication is aberrated in some types of psychosis, but here it is also non sequitur and is rapidly and hysterically told about the cat. This is very easy to notice: even psychiatrists can tell it.

The subject of marital scientology could not be covered in many chapters, but here are given the basic clues to a successful marriage — Communicate!

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